

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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A COOPERATIVE ENDEAVOR

Summer Institutes on Racial and Cultural Relations have been held for the fourth year. Attending these Institutes were some 130 people from twenty-five states, representing twelve denominations, eleven councils of churches, six councils of church women, and eight other organizations which are working toward the improvement of human relations in the local community.

These Institutes were held at Lincoln University, Pa., with the Rev. Clifford Earle, of the Division of Social Education and Action, Board of Christian Education of the Presbyterian Church, U.S.A., serving as dean; Eden Seminary, Webster Groves, Mo., with the Rev. Galen R. Weaver, of the Race Relations Department, American Missionary Association, Congregational Christian Churches, as dean; Reed College, Portland, Oregon, with Miss Isabelle Gates, of the Women's American Baptist Home Missionary Society, as dean, and Mrs. W. W. Geiger, of the Women's Division, The Methodist Church, serving as associate dean.

These Institutes are sponsored by the Interdenominational Committee on Co-operative Work in Race Relations. Dr. J. Oscar Lee, Executive Director, Department of Racial and Cultural Relations, National Council of Churches, is the chairman of this committee, and the adviser on the Institutes. In the absence of Dr. Lee who was on a mission to the churches in Germany, Denmark and Switzerland, the Rev. Alfred S. Kramer, Administrative Assistant, represented the Department of Racial and Cultural Relations in conducting the Institutes.

The Institutes are designed to serve as laboratories in practical Christian Brotherhood. Those attending the Institutes gain knowledge of methods and techniques that can be used in local churches, church-related institutions and local community agencies. How well the Institutes are fulfilling their purpose is found in the comments and reports made by those who attend. Almost without exception, mention has been made of the enriching spiritual experience that has come from the fellowship of a racially inclusive group.

Again this year, "case studies" of churches which have become racially inclusive were given in each of the Institutes. These case studies were presented by the Rev. C. Kilmer Meyers, Grace Episcopal Church, Jersey City, N. J.; the Rev. Julian J. Keiser, Warren Avenue Congregational Church, Chicago, Ill., and the Rev. Wesley L. Hawes, Westminster Presbyterian Church, San Francisco, Calif.

Other items of interest included in the group discussions were: race relations as a world issue; community problems in housing, employment, health services and recreational activities.

A special feature of the Institutes was a field trip to places of interest in the nearby municipal area. The places were selected so as to let those attending the Institutes see for themselves interracial activities that have become accepted patterns of community service.

Over the past four years — 1949 through 1952 — some 500 local church workers have attended these Institutes. The Committee on Co-operative Work in Race Relations expects to maintain contact with these people and to work with them as they endeavor to move in the direction of non-segregated churches in a non-segregated society.

Noteworthy is the fact that one of the institutes this summer constituted an exploratory experiment with reference to the matters of organization, programming and the process of the actual work of the group. The participants (including all invited resource persons) have made themselves well aware of the limitations, difficulties and areas for improvement of the process used at the Eden Institute. On the other hand, the following unsolicited appraisal by one of the participants portrays the positive constructiveness of this type of conference as experienced and observed by one individual:

"Among the many seminars and institutes, occupied with racial and cultural relations, one that merits unusual attention was held, under interdenominational sponsorship at Webster Groves, Missouri, using equipment of Eden Theological Seminary, August 4-8, with the Rev. Galen Weaver as dean.

"The participants included Orientals, a South African, Jews, and American Protestants both white and Negro. A field trip included visits to an integrated children's hospital, slum, blighted and reconstructed housing, a Jewish community house and a Roman Catholic integrated parish where members of the institute spent an hour with the St. Louis Catholic Interracial Council. Audio-visual aids were

both employed and discussed. Sessions were devoted to discussions of an integrated church in a metropolitan area, to integration experience with Nisei and with American Indians, to Protestant-Catholic relations, techniques of disarming the trouble-makers and enlisting the inert, to international and U.S.A. trouble-spots and their bearing on each other.

"Informing and stimulating as program and personnel proved to be, the significance of the Eden experience lies principally in the group process employed, in its gradual 'discovery' by the group, and in its applicability on the parish or community level. The Dean had seen to those matters necessary for the assembling of the company — some twenty-five persons — and provided a leader for the first assembly. But the group went on from there without a chairman, fumbling a bit at first, rather supposing that it was being led or would be led, but actually determining its own program. One would rarely, if ever, find, in a more structured procedure, the equal of the alertness, the orderliness, the economy of words, the spontaneity and distribution of participation, the practicality of content, which the procedure of this institute developed.

"It is possible that the appointment of a steering committee might have saved a little time for the group as a whole, and contributed a feeling of procedural well-being. Actually, the whole group was chairman, steering committee and expert! Its uninterrupted alertness, and the uninhibited participation of every individual much more than counter-balanced occasional misgivings of one participant or another as to whether he was 'getting what he wanted.' In the end, there was probably no one who didn't leave the institute with the consciousness that he had more information and guidance for his particular problem than a formally pre-determined program would have given him.

"There were orderly statements by competent and experienced persons. But they were not made because an expert had been invited to present a paper, and had to get it out of his system. They were made because the group had decided to explore a given situation or problem, and the person with the greatest competence in that area quite naturally — after making a shorter or a longer contribution — found himself the focus of questions. Others, with less competence in the field under consideration, still made their contribution. It was observable on several occasions that 'experts' held their peace, while the group wrestled through to the

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Racial and Cultural Relations or of The National Council of Churches.

conclusion, *as its own*, which it might earlier have accepted, apparently and passively, had the expert tried to 'save time.' It was also observable that experienced leaders were acquiring fresh insights and information, thanks to their patience and modesty. At the very end a woman observed that by the middle of the week, she thought she had identified the 'resource persons,' but later decided that it couldn't be done!

"It was only in the closing hours that many of the participants understood the self-leading, self-determining process in which they had participated, and began to realize that they now possessed a technique of very great value whereby a church or community group comes to exercise responsibility for its own direction. Perhaps the chief difficulty in applying it is the temptation to introduce at the outset 'improvements' which the Eden group learned after several days, and whose real value depends upon their coming as a result of the given group's own experience.

"Through these four days there was as natural an integration of recreation, work and worship as this member of the group has experienced. To work in this fashion is not fatiguing! While the closing meal, with the tables arranged in the form of the Cross, was treated as sacramental, it offered no contrast to other meals or to the discussions. Its 'testimonies' were matter-of-fact, unstilted, some of them moving.

"Surely there should be more institutes, (not only in the field of racial and cultural relations) where teaching and learning, teachers and learners, are not distinguishable; and many more participants, preparing thus to domesticate the process in thousands of communities."

YEAR-ROUND MESSAGE

The General Cable Corporation delivered a full page Labor Day Message to the public through the September 2, issue of the *New York Times*. With a scripture text in large print "And a little child shall lead them..." their message read, in part:

"Ever notice how a youngster picks his playmates? All that he asks is: *How far can he hit a baseball? ... How fast can he run? ... How good a pal is he?*

"This is the way millions of children live together and laugh together in hundreds of cities and towns across America. If now and then they have their small 'battles', these are quickly forgiven, quickly forgotten. A child carries no grudge and harbors no ill will — *because prejudice is NOT inborn.*

"IF WE GROWN-UPS DID NOT IMPLANT PREJUDICE IN THE MINDS AND HEARTS OF OUR CHILDREN, THEY WOULD GO ON THRU LIFE AS BROTHER MEN..."

Prejudice lives eternally through ignorance and cloaks the human mind like night without moon or stars.

STEADY PROGRESS

A quiet but steady revolutionary trend is developing in the South despite the die-hard Dixiecrats.

The virility of this trend is evidenced by the current action of white religious groups, the average writer of letters to southern dailies and the voluntary breakdown of racial segregation.

Both southern Negroes and whites are boldly taking a stand for racial equality and social justice. (Recently) the directors of the public library of Newport News, Va., announced that its facilities are available to all regardless of race. . . .

A white woman writing to a southern daily paper voiced approval of the action of Norfolk ministers in abandoning their Preaching Mission until such time that it can be held without any segregation of the races. She said: . . .

"I feel quite sure the ministers of Norfolk (Va.) can preach segregation into oblivion in a short while if they will." (*St. Louis Argus*, July 25.)

The Frontiers of America, National Negro service club, pledged itself . . . to continue the fight for civil rights "on Federal and state levels."

A resolution adopted at the closing session of the club's annual convention said some "gains had been made on the interracial front."

These gains, the resolution said, are "a wholesome indication of the willingness of the American people to follow through on democratic practices." (*New York Times*, August 2.)

A Sample Letter

"I have been a (name of denomination)* all my life and have attended church regularly. I have tried to live up to all the teachings of the church and have done my best to follow the words of the Bible. In spite of all this I have a bad conscience.

"Now that I am older and realize the true meaning of Christ's teachings, I know that I, as a (name of denomination) have not led a Christian life. Equality, Justice and Brotherhood are three of the most vital of Christ's messages. These three elements are among foundation stones of our great Western Civilization. Now I can see that our segregation laws violate all three of these concepts. In segregation there is no equality, no justice, and no brotherhood.

"It is my last and most intense desire that those of the younger generation in the South will realize at an early age that church attendance, Bible reading and prayer will come to naught until the wretched shadow of segregation has been cast aside for the true light of Justice, Equality and Brotherhood."

Signed:

A Troubled (name of denomination)
(Letter to Editor of the *Arkansas Gazette*, August 2.)

*To the Editors of the *Interracial News Service*, the main point of this item is not the denominational association of the writer, but rather the fact that this person is of the older generation of adults. This is not an isolated case. The number of persons in this age group, who hold similar views, is steadily increasing.

CRUMBLING WALLS

While the U. S. Supreme Court plans to debate the vital issue as to whether or not racial segregation per se as an enforced pattern of group relations is constitutional, a number of public schools and colleges have gone ahead with their plans for racially integrated institutions.

In mid-October, just about the time when the ticklish civil rights problem bids fair to be an even more heated issue in the Presidential campaign than at present, the Supreme Court will hear arguments on whether racial segregation should be legally outlawed in grade schools. . . .

The debate before the nine justices will accentuate the situation and arouse even more interest in the challenge brought to declare segregation unconstitutional.

The tests, arising from cases in South Carolina and Kansas, will be the first such cases argued in the Supreme Court regarding lower schools. The tribunal has previously ruled in cases concerning the admission of Negroes to colleges and universities, but has not dealt with this matter in the grade schools. . . .

In the college cases, notably those concerning the Universities of Texas and Oklahoma, the tribunal has so far depended on the precedent it laid down fifty-six years ago in *Plessy vs. Ferguson*. This ruling established the "separate but equal" formula. . . . (*New York Times*, September 7.)

The board of regents of Del Mar Municipal Junior College last week voted unanimously to open the school to qualified Negro residents of Corpus Christi.

This action made Del Mar the third white junior college in Texas to open its rolls to Colored students. The other two are Amarillo Junior College in Amarillo and Howard Junior College at Big Spring . . . (*Amsterdam News*, August 9.)

New Mexico has a law which states that local school boards, if they so wish, may segregate Negro and white school children. Many do.

But in Alamogordo, school officials decided recently to relegate that law to the limbo of the dead, where it properly belongs. And, going even farther, they hired a Negro teacher for the first time.

Starting this fall, Negro children will be assigned to regular schools. (*Pacific Citizen*, September 6.)

Baltimore's School Board (Md.) has taken a sensible step toward resolving one of the difficulties presented by its dual school system. The Polytechnic Institute, an engineering high school, has an exceptional reputation — so exceptional that the graduates of its "A" course customarily are accepted as college sophomores. This year 16 Negroes applied for admission to the "A" course and 10 were found qualified. The school board decided wisely, in our opinion, that any separate engineering high school for Negroes that might have been authorized could not equal the Polytechnic Institute, at least in prestige, and that Negroes should be admitted to the "A" course.

Whether this will provoke legal difficulties with Baltimore's city code, which provides for a segregated system, is an open question; certainly, however, it is in the spirit of the Supreme Court decisions requiring equal facilities for both races. The situation in Washington is not a precise parallel. But the Baltimore decision furnishes an example of how integration should be approached — in a limited area starting at the top. . . . (*Washington Post*, September 6.)

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An American of Japanese ancestry became the new principal of an Arkansas School, according to *Pacific Citizen* of September 6.

"Paul Makabe, a native of Loomis, Calif., was recently named principal at Lincoln High School. He was previously principal at Damascus (Ark.) High. . . ."

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The Board of Directors of the St. Louis (Mo.) College of Pharmacy and Allied Sciences voted . . . to admit qualified Negro applicants, according to Dr. Robert Lund, college president.

Negro students will be accepted on the same basis as all other applicants. The new policy is effective at once, however, examinations for the current semester, which runs through the summer, have been given.

Dr. Lund suggested that applications of Negro students be submitted early for the next entrance exams which will be held in October. Applications should be sent to Dr. Arthur Schlichting, dean of the college.

First reports were that Pelham Robinson, owner of the chain of eight owl drug stores and Jerry H. Rhodes, operator of Rhodes Medical Supply Co., would sponsor "at least two or more qualified students each," for the October term.

The campaign for admission of students, regardless of race, was started several years ago with S. Edward Gilbert, one of the city's pharmacists, playing an active part. . . . (*St. Louis Argus*, June 20.)

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Groton School at Groton, Mass., one of the country's most socially exclusive boys' preparatory schools, was reported (this summer) to have completed arrangements for the admission of a Negro student for the first time since the school's founding sixty-eight years ago. . . .

The Groton School, situated thirty miles northwest of Boston, was founded under the auspices of the Episcopal Church. Education there is classical in character, religious in tone. School life is austere. . . . (*New York Times*, June 2.)

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The *New York Times* of May 11, reported that "Six years ago, Morris High School in the Bronx, the borough's oldest and at one time the city's largest secondary school, was in danger of being closed. It seemed to Dr. Jacob Bernstein, who became principal at that time, that he had been appointed to preside over the school's demise.

"But now Dr. Bernstein says, 'Morris is probably the only high school in the United States which is located in an area

predominantly Negro to which white parents are glad to send their children'."

In his description of what happened to produce this transition, Dr. Bernstein pointed out several major factors.

Firstly, the physical plant itself was in need of repairs and modernization.

Secondly, it was apparent that in order to survive, the school . . . "would have to acquire a representative inter-cultural student body, composed of all races and religions.

"In a radical move, the school board extended the boundary lines of the school district. . . . This gave . . . a balanced composition." . . .

In the fourth place, the support of parents was now needed and at this point Dr. Bernstein indicated the role of the P.T.A. and the local Morrisania Community Council.

A fifth factor was a recruiting and public relations campaign in which "Teachers and even students from Morris visited junior high schools in the area — the so-called 'feeding lines' — to encourage students to attend Morris." . . .

AMERICAN INDIANS

Modern Pow-Wow

Fifty representatives of a dozen tribes gathered . . . (Brigham City, Utah) under the auspices of the National Congress of American Indians to begin analyzing tribal needs and formulating "action proposals" for the betterment of their people.

The modern "pow-wow", non-governmental in nature, although held on the campus of the Inter-Mountain Indian School (took) the form of a "workshop in community development." It (extended) over a two-week period and (was) viewed as a major phase of the self-help program of the American Indian development project, organized by the NCAI.

Most tribesmen attending (were) "self-financed", either paying their own way from distant reservations or being supported in part by funds voted them by tribal councils that gathered for the initial sessions in a basement recreation room at the Federal Indian School. (*News Bulletin*, National Congress of American Indians, July-August, 1952.)

National Resources

Not all of our national resources may be classified as natural resources. More vital to our national community are our human resources. It has been said by many that our youth is the most treasured asset of our nation. Yet, according to an early summer newsletter titled, *Indian Affairs*, "16,000 Navajo children have no school to go to. Thousands of children under twelve are able to attend school only because they sleep in schoolhouse corridors, on cots set up in class-rooms, or in unsanitary, fire-trap shacks built by their parents, determined at all costs to get an education for their youngsters. . . .

"Above all, thousands of human beings, intelligent, self-respecting, yearning only for the chance to make their own way alongside of their fellow-Americans, are going to waste. . . ."

EFFECTIVE LAW ENFORCEMENT

One of the many purposes of law in a democracy is to safeguard the people from becoming mere tools in the hands of some who wish to protect what they call "our American way of life" by means of mob violence. Such safeguarding can most effectively be accomplished at any point where the right of an individual to a just hearing or trial is jeopardized by violence.

In Chicago

The August 26, issue of *Look* magazine carried an article entitled "We Can Drive Hate From Our Cities," by J. C. Furnas.

". . . Since World War II, numerous American cities have set up such organs— (Commission on Human Relations) some effective, some mere pious gestures backed by readily repealable local ordinances . . . Such commissions in Detroit, Chicago and Cleveland have already shown, in activity covering a significant stretch of time, that savvy and good will sometimes get results.

"Fostering smart police work is the start. Group hate feeds on violence as retaliations pyramid. Chicago's Commission on Human Relations early got ample co-operation from Chicago's separate Park Police. That was crucial because Chicago's parks and beaches, infested by race and nationality gangs maintaining private deadlines, had long been a festering breeding place for trouble. . . .

"Dispersal" is the key word. Pick out and arrest leaders, move the others on, clear them out, don't let them clot together to give each other ideas and infect suggestible curiosity seekers with violent impulses. . . ."

In Florida

A Negro woman shot to death a white doctor . . . and shortly after twenty-carloads of state troopers patrolled the streets of this restless North Florida (Live Oak) town, Sheriff Sim Howell reported . . .

Mr. Howell said an angry crowd of over 100 gathered at the courthouse as reports of the shooting spread.

When the crowd in Live Oak, a prosperous farming center eighty-five miles west of Jacksonville, did not disperse, the sheriff sent for re-inforcements from the State Patrol. (*New York Times*, August 4.)

(Emphasis supplied)

SERINCO

"The Catholic College students in the Southeastern Regional Inter-Racial Commission have been called everything from pious fools to subversive crackpots; idealists with their heads in the clouds or angry realists with their feet ready to kick away all traditions. Actually, we think of ourselves as a group of ordinary college students who like to have the fun of associating with pleasant people regardless of race, and who are serious enough to recognize some of the sore spots of our society.

"Long before SERINCO was established in 1948, college students in the New Orleans area had associated across racial lines. Students in journalism, in

music, in modern language, in the Sodalities, had met and talked about their mutual interests, sometimes on formal programs, more often in informal discussions."

The "Christian Conscience," a publication of the Commission, was begun during the summer of 1948 and concentrates for the most part "... on the religious and the educational aspects of race relations." The paper is written by and for college students, and one of its constantly reiterated pleas is for the integration of Catholic students on the college level regardless of race. The removal of jim crow in the Catholic colleges of the South has been one of its strongest planks.

"The third issue of the paper declared that in a Catholic College the question of Civil Rights is no more a controversial issue than is the question of the existence of God. It is an integral part of Scholastic philosophy and Christian theology. We do not argue *WHETHER* unjust segregation *should be removed*, but *WHEN AND HOW it will be removed*. These were strong words in the summer of 1948 when political demagogues were stirring up unrest over the civil rights question.

"In the fourth year of publication, in February, 1952, the paper pointed out that 'State Universities in all but three Southern States have opened their doors to Negro students,' and the following issue expressed 'the hope that some day all Catholic activities and programs will be inter-racial.' The Christian Conscience likes to think of itself as a small voice speaking up for the Mystical Body of Christ. Its staff is inter-racial, its readers are inter-racial, its goal is inter-racial." (*The Claverite*, April, 1952)

WAYS AND MEANS

From the Brooklyn Human Relations Conference (N.Y.) comes a report on a Pilot Study on Methods of Developing Good Human Relations.

"The pilot study was modestly conceived and modestly executed. It was not intended as a deep sociological or psychological investigation of a tension-torn community. Rather it was an experiment, designed to ascertain whether students of

sociology on a college level could go into a fairly normal neighborhood, develop a general picture of its human relations problems and activities, and come out with some worthwhile suggestions for future progress.

"The pilot study has demonstrated that this can be done. It has given those interested in human relations a fair picture of the condition of a ... Brooklyn neighborhood. It has done more. It has given some indication of what may be accomplished if the many influences for good that are active in (this) community can be brought to work together in harmony and cooperation. It has brought Brooklyn College into closer contact with the community and its organizations. It has made the community more aware of the potentialities of Brooklyn College as a dynamic influence for promoting community welfare. It has developed in a group of intelligent and alert students of the College some first hand knowledge of the problems involved in maintaining and promoting good human relations, some idea of the instrumentalities available for this purpose and probably some desire to fit themselves for labor in this specific area of community activity. . ."

FOR THE RECORD

Under date of August 1, the *New York Times* reported that "... a group of Omaha Negroes was withdrawing its protest against plans of a white family to move into their predominantly Negro neighborhood.

"Mrs. Luella Blackson who (had) delivered a protest petition ... to Joseph M. Lovely, Omaha Public Defender, said she and the sixteen other petition signers were sorry they had made the complaint.

"She said they got along fine with other white persons who live nearby.

"The statement came after the National Association for the Advancement of Colored people wired Mr. Lovely from New York offering to help the white family to move into the area and stating 'our association is opposed to segregated housing and condemns any group which seeks to bar residents from a neighborhood on the basis of race or color.'

For a factually informative and concise presentation of relationships between population

shifts and property values see the sixteen-page pamphlet, "If Your Next Neighbors are Negroes." Available for 25c from the Department of Racial and Cultural Relations, 297 Fourth Avenue, New York 10, N. Y., and the Department of Race Relations, American Missionary Association, Fisk University, Nashville, Tennessee.

CORRESPONDENCE COURSE

What probably is the first correspondence course in race relations on the university level is announced by the University of Chicago. Sponsored by the Committee on Education, Training, and Research in Race Relations, it was one of the last projects in which Louis Wirth was engaged before his death. Catalog listing of the course is Sociology 369A and it carries graduate credit ... Further information may be obtained from Leonard S. Stern, director, Home Study Department, University of Chicago, Chicago 37, Ill. (NAIRO REPORTER, July, 1952)

The philosophic person recognizes that if a thing is true you must accept it no matter how incredible or unpalatable it may be. No real values are destroyed or impaired by learning the truth about them. The falsities and prejudices of the world are allergic to truth and will die if sufficiently exposed to it. (Monthly Letter, The Royal Bank of Canada, January, 1952.)

A LITTLE LIGHT IN THE CORNER

What's the Difference Between Smith and Kowalczyks?

One out of every 58 Americans is named Smith. But many of these Smiths were once known as Kowalczyks, which means the same thing as "Smith" in Polish. So does Schmidt in German, Smed in Scandinavian, Kovacs in Czech, Kovaca in Hungarian and Haddad in Syrian. Some Americans use the "Smith" version, some retain the "Kowalczyks" or "Kovacs" version. So — as long as they're Americans, the answer to the question is: yeah, what's the difference!

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YOU CAN'T SEE EYE TO EYE
WITH A PERSON YOU LOOK
DOWN ON.



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